

COMMUNICATIONS.

For the Philanthropist.
LETTERS ON SLAVERY.

To J. L. Wilson D. D.

BY JOHN RANKIN.—LETTER IX.

Rev. Sir.—I am now to point out the exertions I believe to be lawful and necessary to be made by the people of the free states in order to procure the immediate abolition of slavery.

Truth is the most powerful and effective weapon ever wielded against slavery. If ever that system of oppression be abolished, it must be by bringing a majority of the nation to act against it. This must be done, if done at all, by propagating the truth in relation to the sin and evil of slavery, and the necessity of abolishing it, and the advantages which will result from its abolition.

Mr. Adams, in his late letter to his constituents, represents the Anti-Slavery enterprise as entirely impracticable. He believes it impossible to induce the slaveholders to relinquish twelve hundred millions of property without indemnity to them. He speaks as if truth never had gained such a victory over avarice and interest. Had he been as conversant with the triumphs of truth as he is with politics he would not have been so faithless. There was as much wealth invested in idolatry in the Roman Empire as there is now invested in slavery, and idolatry was as really a political institution as slavery now is. It was interwoven with every fibre of the civil government. Every officer of state was interested in supporting the worship of idols. Millions upon millions of gold and silver were vested in temples and idols. And thousands of priests lived by the service of these temples, and vast multitudes of mechanics supported themselves by building temples and making idols. Hence it was, that Demetrius a silver-smith raised a tremendous mob at Ephesus against Paul and his companions. Had Mr. Adams then lived, he might have said in respect to the Apostles, "In what page of the volume of human nature they found the receipt for this balsam for the sore of (idolatry) or in what cell of the imagination it was devised, I know not." And he might have appealed to the Apostles as he has now done to Abolitionists whether their success had been encouraging to their hopes of abolishing idolatry. But the truth did abolish idolatry, notwithstanding the vast sacrifices required, and all the ravings and mobs, and civil power of idolaters. Mechanics, and priests, and philosophers, and statesmen raged and raved against Christianity, and kings and emperors sent forth their bloody edicts, and Christians were slaughtered by thousands. Still truth prevailed, mechanics, and priests, philosophers and statesmen, kings and emperors fell before it, and idolatry was abolished throughout that vast empire. Truth is the sharp sword with two edges that went out of the mouth of him that had the seven stars in his right hand, and it will slay every class of his enemies, slaveholders as well as idolaters. The truth under divine influence can subdue hearts that never could be made to tremble at the power of the sword. We say then to Mr. Adams that "the weapons of our warfare are not carnal; but mighty through God, to the pulling down of strong holds." The doctrines of Abolition are doctrines of the Bible. "Thou shalt love thy neighbor as thyself"—All things whatsoever ye would that men should do unto you, do ye even so to them—"Thou shalt not covet"—"Thou shalt not covet any thing that is thy neighbor's." God hath made of one blood all nations of men. "In the image of God created he them." "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." The law was made for "men-stealers." These and similar passages contain the doctrines of abolition which are but some of the most important doctrines of Christianity. Now it is a well known fact that sin has no tendency to reform itself. Hence all reformations have first been effected by means of external efforts. Christ first reformed his disciples and then sent them to reform others. When he intended to abolish idolatry, he commanded his disciples to begin at Jerusalem where there was no idolatry. They must first found churches in Judea, and by that means gain the resources necessary to making their attack upon the heathen world. It is not to be expected that idolaters will rise up to reform idolaters. They must be reformed by those who are not themselves idolaters. No more can it be expected that slave states will reform themselves, than will idolatrous nations. If slaveholders are ever to be reformed, it must be by those who do not themselves practice the sin of slavery. The first exertion necessary to the abolition of slavery, is that of establishing the Anti-Slavery principles thoroughly in the free states. The advantage of this will appear from the following considerations.

1. The people of the free states are a majority of the nation, and consequently, have the power of rendering slaveholding so unpopular as to make those who love reputation ashamed to persevere in the practice of it. The united public sentiment of the free states would be irresistible in its influence upon the intelligent classes of the South.
2. The intercourse between the free and slave states, must continue to be great under all circumstances, and will afford great facilities of propagating anti-slavery sentiments in the slave states.
3. The free states can make all the publications necessary to enlighten the south on the sin and evils of slavery, and on the advantages of emancipation, and of the free labor system. The presses necessary to promote the abolition of slavery must be sustained in the free states. I speak from experience on this subject. I was a member of an anti-slavery society twenty years since in Kentucky, and the society of which I was a member, and many others that then existed in the slave states could effect but little for the want of suitable publications. Slaveholders would not contribute to make publications against slavery. The contributions for this purpose must come from the free states.
4. Such agents and presses as may be permitted to operate in slave states must be sustained principally by donations from the free states.
5. It is in the power of the free states to abolish slavery in the District of Columbia, and the Territory of Florida. The doing of this would be a powerful expression of public sentiment against slavery and would promote the discussion of it in the slave states, and tend rapidly to its entire abolition. This is the main reason why there is so much opposition in congress to the abolition of slavery in the District of Columbia.
6. It is in the power of the free states to abolish the domestic slave-trade between the states. This would render slavery unprofitable in Virginia, Maryland, North Carolina, and Kentucky. And this would gain the consent of masters to the abolition of slavery in those states.
7. The free states being the majority may exercise their power in congress to discourage slave labor products, and may open channels for supplying the country with the products of free labor. It is perfectly in the power of the free states to render slavery so unprofitable as to make the system intolerable.
8. The free states being thoroughly converted to anti-slavery principles can effect the conversion of some slaveholders to anti-slavery principles as will give a majority in the slave states in favor of Abolition. If Mr. Adams had remembered that the actual slaveholders are a minority even in the slave states, he might have made a different decision on the practicability of the anti-slavery enterprise. It will not be necessary to convert many slaveholders to anti-slavery principles in order to abolish slavery. In most of the slave states it will only be necessary to convert those that hold no slaves, and they being a majority can change their constitution, and abolish slavery. Mr. Adams should have

known that the Abolitionists only need to gain the majority of voters in a state in order to abolish slavery. Their asking congress to abolish slavery in the District of Columbia shows that they contemplate nothing more as necessary to abolish slavery, than the consent of the law makers, which will depend upon a majority of the people in each state.

9. If the Abolition of slavery can be effected in a few states the constitution of the United States can be so changed as to liberate all the slaves. The conversions are not to be so numerous before slavery can be abolished, as Mr. Adams has supposed. It is not at all incredible that the whole influence and efforts of the free states should effect the abolition of slavery in the states adjacent to them, and this would give power to change the constitution of the United States so as to liberate all the slaves in the Union. If the free states would but cease to interfere, with slaves when running away, several of the states would soon be divested of slaves. Escaping slaves are seldom captured without the aid of the citizens of the free states. If the slaves were permitted to run out of Kentucky, Virginia and Maryland to Canada, those states would become free states. If the free states did not stand guard over the slaves they would all run away, and the states as fast as divested of slaves would become free. And the free states are bound by the constitution of the United States no farther than simply to let the master take the slave in case he catch him, and they may then, if they choose, make a long and expensive process necessary to his removing him, and they may also provide heavy penalties to prohibit any citizen from interfering with fugitives on their way to freedom. The free states may permit the slaves to run to Canada. And they are bound by higher authority than that of the constitution of the United States to do it. The Bible positively forbids us to deliver the escaping servant to his master.

Yours,
JOHN RANKIN.

The colored people of Cincinnati celebrated the first of August in a very interesting way. Absence in the country prevented our participating in the celebration.—Ed. Phil.

CELEBRATION OF THE FIRST OF AUGUST IN CINCINNATI.

This day was celebrated in Cincinnati with uncommon enthusiasm. According to previous arrangements, appropriate sermons were preached in the Baptist Church on Baker street, the New Street Chapel, and Bethel church on 6th, at 10 o'clock. At 1 o'clock, Mr. Andrew J. Gordon addressed a very large and respectable audience in the Baker st. church. His speech was marked throughout with chaste and beautiful language.—He dwelt more particularly upon those subjects connected with the West India Apprenticeship Bill, and the impression he made upon the minds of his audience will not soon be obliterated.

During the afternoon, the Rev. Mr. Blanchard and others, addressed the scholars of the different Sunday Schools, upon which occasion a large concourse of people assembled.

At 3 o'clock about 40 gentlemen repaired to the residence of Dr. Woodward on Plum st. where one of the most splendid dinners we ever had the pleasure of attending was prepared for their reception, in his long and airy piazza. At 4 o'clock they were summoned to the table. An excellent prayer was delivered by the Rev. Mr. Shelton, of Dayton.

The cloth being removed,—by the unanimous consent of those present, Miller Bowler was appointed President of the day, Geo. Toppitt Vice President, and F. Adams Secretary. The Chair having called to order, the Declaration of Sentiments of the Ohio Anti-Slavery Society was read by the Secretary, in a clear and audible voice. After which Mr. W. L. Lee of New Orleans delivered a brief though neat and appropriate address,—which was long and loudly applauded.

After the regular toasts had been drunk, the following volunteer toasts (forming only a portion) were given by the members—after a few pertinent remarks from the President he gave the following toast.

By Miller Bowler, President, The Republic of Haiti. May she increase in her commercial intercourse with other nations and soon be the pride and admiration of the world.

By George Toppitt, Vice President.—May the Missionaries from the United States arrive safely on the Island of Jamaica,—and accomplish their mission to the satisfaction of their friends and great good to the natives.

[Our friends will excuse us for omitting the flattering toast appropriated to ourselves. We feel indeed grateful for their good opinion.—Ed. Phil.]

By William Easton—Hon Thomas Morris—The Champion of Freedom—though persecuted and opposed by a faction of unprincipled slaveholders, he would his rights assert and dare his rights maintain.

By Charles Butler—The Rev. Mr. Shelton—May God always provide such worthy ministers!

By Robert Wilkerson—The day we celebrate—may the voices on high join our chorus below, till the glorious huzzas plume the ears of the world, and proclaim that all are free.

By Wm. H. Yancey—The Republic of Haiti—May she be numbered among the nations of the earth in point of Commerce, Morality, Literature and Religion.

By Wm. J. Lee—The tree of liberty—May the shade of its branches be as a curtain to all prejudiced minds.

By Wm. McKee—May the ship of liberty and independence sail upon the sea of glory—be wafted by the gales of prosperity and safely arrive in the port of victory.

By Geo. W. Duncan—May this be a day long remembered, when the trumpet of freedom was sounded throughout all the British Islands.

By A. Morris—Touissant L'Ouverture of the Republic of San Domingo, the first that taught proud Buonaparte to fear and respect the colored man. Though dead, may his memory be fresh in the hearts of all men.

By J. R. Tinsley—The memory of our steadfast friend, William Wilberforce. May his name ever be remembered by us.

By H. S. Mount—Benjamin Lundy, the friend of Abolition—may he yet live to hear the sound of Liberty proclaimed in these United States.

By J. B. Johnston—The day we celebrate. Let our motto be—"God is liberty."

By M. P. Bowyer—sailed in ourselves, we fear no invading foe without.

By J. Singer of Kentucky—May the cause we celebrate this day never be eradicated from our memory.

By E. Miller—Pennsylvania, the cross bar of the Union—may she correct all bad divisions, and by her wisdom and integrity, give strength and stability to the fame of our confederacy.

By Wm. H. Yancey—The Hon. J. Q. Adams, the defender of human rights—a true patriot in the cause of liberty.

By Daniel Elliott—The day we celebrate, may it never be forgotten and may every succeeding year bring with it an increase of public prosperity and private happiness.

By J. R. Tinsley—Our friend Wm. Lloyd Garrison, one among the oldest champions in the cause of Emancipation in the United States, may his future life be as tranquil as his former services have been glorious.

By H. W. Lee—The young men of Cincinnati and the attending gentlemen from our sister States

—May they always remember that there is an Omnipotent God.

By J. White—The friends of liberty, may their names in after ages be sacred.

By Wm. S. Johnston—Our West India friends, may they enjoy a greater degree of happiness, than we do on this day.

By W. A. Harrison—May the inhabitants of the West India Islands shortly have the glorious occasion to celebrate the emancipation of the slaves in the United States.

By F. Adams—The United States, a free and independent nation, at the same time holding within its limits 3,000,000 of unfortunate fellow beings in the vilest and most abject servitude. Oh, shame! where is thy blush?

By J. B. Johnston—May the slaveholders' hearts be smitten with such terror, that they will sink with shame, and liberate their slaves as they have done in the British West Indies.

By W. L. Lee—The motto of Kentucky, "United we stand, divided we fall."

By J. Workman—May we all live to see the United States, in the strict sense of the word "Free and independent."

By F. Adams—The memory of the lamented Lovejoy—Requiescat in pace! (Drank standing and in silence.)

By D. Elliott—The temple of liberty, a beautiful piece of Architecture—may it never be soiled by the hand of tyranny.

By Wm. S. Johnston—May this day be ever uppermost in the thoughts of our race.

By J. R. Tinsley—Our friend and brother David Rydges—may he live to see the flag of liberty wave over the United States.

By F. Adams—The Rev J. Blanchard, the fearless defender of human rights. His late discussion with the Rev. Mr. Gurley has immortalized his name in the hearts of all friends to justice and humanity.

By the Committee of Arrangements—A worthy host, his exertions to render us comfortable and agreeable entitles him to our warmest thanks, and will long be remembered.

Many patriotic and sentimental songs were sung during the afternoon,—and to add to the pleasure of the evening, Dr. Woodward's large and well toned organ played several beautiful pieces of sacred and sentimental music. The company dispersed about half past seven o'clock, and nothing occurred during the whole day to mar the pleasure we had determined to enjoy—thus disappointing many who vainly anticipated—may wished that it might have turned out otherwise. The thanks of the company were then given to Mr. Watson for his assiduous attention to them during the day.

For the Philanthropist.

VIEW OF SLAVERY.

BY VINCEY.

DR. BAILEY.—I have lately conversed with several friends from the slave states. From what I hear I conclude the Anti-Slavery cause is progressing there. It seems a common opinion in Western Virginia that the progress of self emancipation will soon clear that region of slaves.

The following narration was communicated by an intelligent traveller. It shows what kind of preparation for freedom some of the slaves are receiving.

"In answer to your question, whether the laws are so administered as to do justice to the slave, in the slave states in which I have travelled,—I reply by asking what security the slave can have that he will receive justice, while he is not allowed to have evidence against a witness against him. Whether a colored person be male or female, if there is no white person to testify against him, there can be no legal evidence against the white culprit, because no colored person is allowed to testify against a white one."

"I will give you an example of the manner in which the laws are administered in a slave state. While passing through a part of the state of —, I heard several accounts of an attempted insurrection on the part of slaves in the neighborhood of —, in the county of —. I did not, at first, become acquainted with the details. At length my business led me into the very neighborhood, and I made inquiry of several persons of respectability concerning the matter. My questions were answered with an air of frankness and candor. And the answer harmonized in substantiating the account given me by a very pious magistrate, who was a zealous member of the Methodist church. When I asked the magistrate if he knew the circumstances of the reported attempt at insurrection, he replied, 'I was one of the committee which was called upon to investigate the matter.'"

"Then you gave them a trial."

"Yes, Sir."

"And I suppose you found the negroes guilty?"

"The negroes were sentenced to be whipped; but I do not think the committee found them guilty."

"Well, squire, if you are willing, I should like to hear what evidence there was against the negroes."

"Well, then; in the first place a slave complained that his wicked wife, (who was a notorious liar), had been guilty of unlawful connection with other men. The wicked wife swore revenge on the blacks, and reported that the blacks were planning an insurrection. An alarm was given, and a patroling party was formed, and the patrol went in the night to catch the negroes who were accused by the unfaithful wife. The first slave they came to denied all knowledge of any plan of an insurrection. But this did not satisfy the patrol. They seized, bound and blindfolded him, and commenced whipping him severely, and, as they said, because he would not tell the secrets of the conspiracy. He said he knew no such secrets, but they said he did know, for such and such ones had confessed. At length they unbound him on condition he would tell all he knew about the conspiracy. Still he would tell them scarcely any thing, and nothing at all except as they prompted him. Then they bound him and blindfolded him again, and again they whipped him, and told him they would whip him to death, if he did not confess the whole. At length, he believed he had no other way to save his life, he confessed every thing they told him to confess. The patrol then went to the other negroes who had been accused, and served them in the same manner, extorting by tortures and threats such confessions as they pleased. Among the number which the patrol caught and whipped, was a negro preacher, who [Esq. — said he thought] was both pious and innocent of any such plotting. These negroes were kept in custody to await their trial."

"And the court or committee which tried them, condemned them to be whipped."

"Then I suppose the committee found evidence in their view to justify the sentence."

"There was no evidence against them but the story of the slave's wicked wife, till the patrol obtained it by whipping."

"But I thought the patrol told the first slave they caught that others had confessed; was not that a fact?"

"By no means! They only told that story to deceive the slave and make him confess. There was no evidence against the slaves, except the evidence of the wicked woman, and such evidence as was obtained by torture."

"And was there no circumstantial evidence against the slaves which proved their guilt?"

"No, Sir. So far from this, the circumstances were altogether in favor of their innocence. For the time fixed for their rising was said to be the 28th of December, 1838, and the arrest and trial of the slaves was in the month of December, only a few days previous, and yet no one attempted to show that the slaves had ever attempted to make any collection of fire arms. The most that was attempted to be shown, in this way, was that a certain slave carried a file to a blacksmith to have two knives made of it. But it was shown that the slave's master sent the slave to get the knives made, not for the slave, but for the master!"

"Trav. And yet the committee sentenced the slaves to be whipped, and this, too, when they could find no evidence against them except what was obtained by torture?"

"Yes. The committee found the evidence against the slaves so very great, they supposed that sentencing the slaves to be whipped was the least that could be done to save their lives!"

"Then the sentence of the committee was not given because the committee thought the slaves had attempted a revolt?"

"No; it was with a desire to save the slaves from being killed by an excited populace that I consented to such a sentence. And I thought that the directions of the Jewish law, 'forty stripes save one' should not be exceeded in this case; but the rest of the committee would not agree to it."

"Then some of the committee were for giving the slaves more than forty stripes each."

"Yes; and I then tried to get a man appointed to put on the stripes who would exercise some humanity towards the slaves. But the man who was nominated for that purpose would not accept. Finally, an inhuman overseer, who had long threatened vengeance against the preacher, volunteered, and they allowed him to lay on the stripes."

"And I suppose the malicious overseer showed no mercy."

"No. So far from it, he boasted that he sunk the whip so deep in their backs that he had to put it to rest it out again."

"Thus I have given you an example of the manner in which LAW AND JUSTICE were administered, at least in one instance, in a slave state. And when you can insure the pious magistrate against the operations of club laws, lynch laws, mob laws and all other laws, except the laws against bearing false witness, I will give you the names, both of the persons and places referred to."

B. N. G.

For the Philanthropist.

ABOLITION IN KENTUCKY.

Ky. July 23d, 1839.

DR. BAILEY.—We had last night, in our town, what the "Statesman" might call "a great Colonization meeting." Rev. Mr. Powell, agent, &c. made a speech. He told us of Africa—the palm trees, the Coffee, Sugar, &c.—of the health of the colonists, their prosperity, their shipping, their intelligence, their papers, books, &c. He told us of the ignorance and degradation of the black man in America,—that he must remain as he is,—impossible to elevate him here,—that slavery is better for him than freedom. He never would advise any one to emancipate their slaves, if he remained here. He did not know one free negro in five hundred who had been injured by giving him liberty. He said he prayed to God, that they might never be in any other condition in this country, than they are at present. He never would be willing for a negro to vote at his side, nor to eat at his table, nor to take his daughter by the hand. (Here his zeal for, and prejudice against the black man seemed to rouse up his Colonization energy. He rather paused with a look of, thus-well-done, or to allow us time to cheer him. But not a word.)

Owing, however, to the dulness of the audience or their want of confidence in the society, or something the speech passed off, and had there been an abolitionist present he might have said,

"Hush! rip, well done flut! No body killed and nobody hurt!"

He did not forget "some miserable beings at the North, the abolitionists." But he could not even awake our hatred of the fanatics. All was cold as a wedge.

The spirit of this agent of the Colonization Society was to be—If the black man stays within smelling distance, I will not like him; I will degrade and oppress him; but if he will go 3 or 4 thousand miles from me, I will love him as a fellow man and a brother.

The agent was introduced to the Presbyterian Minister of our town. He tried to prepare the way with him by abusing the abolitionists,—and they had done a great deal of mischief—but they would be put down,—not long ago an agent for the Col. Soc. lectured in Indiana, and an abolitionist opposed him—but they gave the fanatic a ride on a rail. That the people of Cincinnati had offered to deliver Press and Editor of the Philanthropist to the people of Covington, if they would take charge of them at the water's edge. But the Presbyterian minister told him he could not favor his cause, whether because he thought the agent, or the Col. Soc. favored mob law, or because he recollected the agency the Col. Soc. had in the murder of his brother Lovejoy, or because he looked upon the Col. Soc. as a visionary system of humbuggery, I leave for others to guess.

But we measure the zeal of people in a good cause by the amount of their contributions. Well, how much was given? Only \$50 etc. And this was given by a very worthy old gentleman who is hard of hearing—did not hear perhaps one fourth of what the agent said. Though he is a very benevolent old gentleman who hardly ever refused to give to any one who asked, yet it is possible, had he heard the whole of what was said, the agent would have had nothing. This people, by the way, contribute as frequently and liberally as any according to their strength. It shows, sir, that at the South, as well as the North, the people are losing all confidence in Colonization.

I enclose you \$10, please place \$5 to my credit in the Philanthropist office and give \$5 to the Cincinnati anti-slavery society, and send me receipts for each within on the margin of the Philanthropist; and I say to you and the friends of the cause; in the name of all that is virtuous and noble, go on, until a slave shall not be left to disgrace this fair land and government.

Your friend,

We learn from the letters of a passenger in the Great Western, that public worship is regularly maintained on the Sabbath on that boat, and that the passengers are required to attend. When no chaplain is present the captain officiates himself and reads a sermon. The good effects of this course are seen both in preventing the profanation of that day by games and dissipation, and in there being a great restraint shown about the passengers and crew during the week, so that little if any vice is practiced.—Ohio Evangelist.

"Enthusiasm to one end or one Nigger."—Such was the remark of a church member on the late Fourth of July, at the conclusion of a colonization service at a village in this State, when it was ascertained that the contribution amounted to thirty dollars. "Out of the abundance of the heart the mouth speaketh." Of similar import was a recent remark made by a colonizationist in this city, after being told of certain rumors respecting the use of the boats and stories of the colonists by the coast of Africa. "What if the stories are true," said he, "what have they to do with getting rid of the free negroes?" How large a part of the colonization zeal, and the colonization money, comes from hatred to our free people of color! Relinquish his hatred, and both the money and the men will be saved to the country, as both are greatly needed at home.—Emancipator.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, August 13, 1839.

THE RESPONSIBILITIES OF THE PRESS.

"We learn that some are dissatisfied with our insertion of two or three articles in this paper relating to Anti-Slavery. They were admitted to gratify the wish of a number of subscribers, and without any intention of endorsing this paper in support of either party in the existing controversy on this subject. We shall hereafter refuse insertion to articles on this subject (except perhaps some news items), till better satisfied than at present that a majority of our readers wish to see them."—An Ohio Paper.

The writer of the foregoing paragraph evidently proceeds on the principle, that an editor ought to insert nothing in his paper, repugnant to the taste of a majority of his readers. In this he is not singular: the larger portion of his brethren occupy the same ground. Need we protest against such a principle, as servile, as disgraceful to him who entertains it, destructive of the independence of the press, and at war with the public good? Have American editors ceased to believe in the right of private judgment? Can they see no dignity in thinking for themselves, and expressing their opinions like freemen? Do they imagine God gave them faculties to be subjected in their exercise to the will of those whom they call their patrons? What is the use of the press, if it is always to speak as the majority dictates? Is the majority infallible? Are its acts never wrong, its verdicts never absurd? It is in the hands of these soul-less slaves of the majority, that the press is prostituted to the vilest purposes. Never aspiring to regulate public opinion, they glory in reflecting all its phases.

"But what are we to do?" says an objector. "If we go against the majority, the majority will go against us; where then will be our bread and butter?" And for the sake of bread, will you persist in a course of dishonesty and self-degradation, when with an approving conscience you might earn an abundance by the sweat of your brow? If you cannot sustain an independent paper, if you cannot continue an editor, without wriggling, and twisting, and crawling on your belly, and flattering, and cajoling, and lying, and selling your conscience and stifling your free thought, to please the majority, then give up your profession, and lay hold of the plough; God never intended that you should be either a slave or a villain.

But as we are not romantic, we do not expect to see in this age of the world any such instances of self-sacrificing heroism. Editors, like other men, are made up of good and evil. They think a little of the public good, something of their own independence, and much about their success in money-making. Of course, it would be idle to call upon them to do any thing which in their judgment would be greatly injurious to their interests; still there are occasions continually arising, where they might venture to hint an unpalatable truth, or speak a good word for an unpopular cause, without losing much. Subscribers, finding generally what suits their taste or convenience, will tolerate an offensive article now and then; if the editor will only pay some attention to times and seasons. Occasionally, perhaps, two or three may bolt, but their places will soon be filled by others, so that on the whole there will be no loss.

At all events, if, at the end of the year, the subscription list should be minus some dozen or two, he will have the consolation of reflecting that he has purchased a character for independence at quite a cheap rate.

The truth is, there is a vast deal more servility, than even the bread-and-butter plea will excuse. Few papers would lose, by their conductors assuming a more independent tone. It is an exaggerated cowardice that make the press so crouching and time-serving. The people are not so intolerant, as their timid servants imagine. The tyranny of public opinion in this country, is magnified. An editor writes an unpalatable article. Rebuked for his hardness, by some three or four discontents, directly he accuses the public of intolerance, when perhaps there are hundreds more of his readers, who though displeased with his sentiments, have never thought of proscribing him. The editor is to blame. He suffers himself to be put in terror by three or four foolish malcontents, and then to excuse his own meanness in yielding up his right of free utterance, would make the world believe that his readers are too illiberal to tolerate his occasional independence.

O, for a race of free-souled editors! The press should be like the sun, pouring its penetrating light on all things. Its voice should be unfettered as the winds of heaven. Whatever can in any way affect the interests of the people, that, the people should know. More especially should they be guarded against ignorance on any question involving sacred principles and important results. And it becomes an imperative duty to the conductors of the press, when they perceive that such a question is misapprehended by the people, and the motives of those engaged in its agitation misunderstood, to open their columns for the rectification of error, unless they would expose themselves to the just charge of aiding in the perpetration of popular delusions. And this they ought to do, whether a majority of their readers like it or not. In such a case, they owe allegiance to a higher power, than public opinion,—even to the God of Truth, who will hold no man guiltless that does not set his face against falsehood.

We claim that the question of slavery is at this time one of the most important that should engage the attention of the American public. The excitement to which it has given birth is fast pervading the civilized world, and in our own country is manifested with an intensity, and an accumulating force, unknown in any former period of our history. The developments it has occasioned, the principles which it necessarily involves, the results which it has already produced, and the still greater results to which it inevitably tends, are all of the most momentous character, and inseparably connected with the interests of the entire nation. Surely, if there be any enterprise, with the dimensions, character, and effects actual and prospective, of which, the American people should be fully acquainted, it is the cause of Abolition. Add to the intrinsic importance of the subject itself, the numerous artifices that have been contrived to mislead the public mind in relation to the designs,

doctrines and measures of Abolitionists, and the conviction, we believe, must be deep in the mind of every candid person, that the conduct of the press in withholding all information concerning the Abolition-enterprise, and in closing its columns against attempts on the part of Abolitionists to justify themselves, is wholly indefensible on the ground of reason, patriotism or religion.

The criminality of such conduct is greatly aggravated by another consideration. To a philosophical observer, it must be apparent, that the agitation of the question of slavery cannot now be put to rest, but must increase continually until it result in the extinction of slavery throughout the earth, either by reformation or revolution, according to the over-ruling determination of an all-wise Providence. It will not be long before the American people will have to make up their minds on the important question. It is every where meeting them, in ecclesiastical assemblies, in legislative halls, in the very courts of justice. It is a national question, and they must ere long decide for, or against, the perpetuation of the evil. Should a crisis come, and the people, ignorant and prejudiced as they are now on the subject, have to make a final decision, who can foresee the terrible results that might follow. What crushing curses might then fall upon the heads of those who, from the vainest or most grovelling motives, kept the people in the dark, and suffered them to believe lies!

GREGORY POWERS, Esq.—We learn from the Ohio Star, that Gregory Powers, Esq., died at Middleburg, Portage county, July 10th, of Bronchitis. He was a young man, of fine abilities, and distinguished himself last winter by his opposition to the passage of the Black Bill. His untiring exertions at that time are said to have aggravated his disease.

NEW LISBON AURORA.—A writer in the Aurora, whom the editor answers very properly, imagines our narrative about the North Carolinians who liberated their slaves, to be a mere hoax. Else, says he, why not give their names. It is sufficient to say, we were requested by one of them, not to mention their names.

not fail to awaken the sympathies, of the readers of this volume, for the oppressed.—*Bucyrus Democrat.*

Here is a sample of the way, in which editors disposed to be friendly, could introduce abolition into their papers if they would.

FEAR OF COMPETITION.—We cut the following from the Ohio Sun.

"Ohio is being made the depot for all the free, leeching, and infirm, blacks, who are likely to become paupers on the public. Such as deprive the unfortunate white from procuring a decent livelihood by being brought in competition with the baser portion of the blacks. We see it stated that 21 blacks from North Carolina recently passed through Cincinnati on their way to Mercer county in this State. Some six or eight from Virginia have recently come to this place. Is Ohio to be overrun by the hordes of blacks from the South?"

Some of our Democratic editors seem to live, with a constant horror of starvation before their eyes. Abundant harvests and glutted markets don't satisfy them. They are sure the poor white man is destined to come to want, and that too, by the hand of the black man. They are afraid—of what? Competition, afraid that the "baser portion of the blacks" will so far exceed the *unfortunate whites*, in honesty, sobriety, industry and skill as to take all their business from them!—The editor of the Sun, too, we suppose, is afraid of competition?

THE BLACK BILL finds no favor in any quarter, except Kentucky. It is the work of Kentucky legislation, and cannot be expected to pass well among Buckeyes. During our sojourn in the country, we heard not a voice raised in its favor, but several in reprobation. Such too is the universal report of intelligent gentlemen who have travelled largely in the state. The whig members who suffered themselves to be cheated into the support of the Bill, have been well castigated by their brethren at home. And as to the Democratic members, they may look in vain to their papers for comfort. Not a single paper, that we have seen, has been audacious enough to defend the Bill—but one, the Democratic Standard. Even the *Serviles*, themselves, we see, are to be driven to explanations. The *Concave Gazette* thus speaks of David Tod, a staunch supporter of the Black Bill. "He said a few days since, while speaking of the odious fugitive law of last winter, we strip it of its worst features in the Senate!"

Western Reserve—Political Action. On the Western Reserve, abolitionists are numerous, but for some time have been comparatively inefficient, in consequence, we believe, of a division of sentiment among them on the subject of political action. They are generally ardent partisans, and for them to declare independence of party, is like plucking out the right eye. We are glad to see, that the subject of their political responsibilities in relation to slavery, is engaging much of their attention. Last fall we incurred a great deal of odium among many of our friends in that quarter, by our course on political action. Injurious suspicions got afloat, and most unworthy motives were not unquently ascribed to us. Since then, however, we rejoice to know we have been better understood.

We forewarn our friends that our principles are still unchanged. We had better give up discussion, unless we are prepared to avail ourselves of the advantages bestowed by it. What! Will the South be induced by discussion to resort to political action, when we, abolitionists, cannot prevail on ourselves to act politically against slavery, where we are responsible? We are just as guilty of slavery in the District of Columbia, and in Florida, as Kentuckians are of slavery within the limits of Kentucky. We call on them to emancipate their slaves. The kind of political action prerequisite to this, we say, ought to supersede every other. What, we exclaim, are all the questions in dispute between Whig and Democrat, compared with the important question, of slavery or no slavery? But in the same breath, we excuse ourselves for not acting politically, against slavery, on the ground that it would interfere with certain party-arrangements. Such conduct, in unvarnished terms, is foolish and hypocritical.

Such resolutions as the following we like.—They show the right kind of spirit. They were passed by the Medina County Anti-Slavery Society, at its annual meeting, July 4th. We wish every abolitionist on the Reserve would act up to the spirit of them.

By C. C. Ambler. *Resolved*, That we approve the conduct of our Representative John Codding, in our last General Assembly, upon the subject of human rights, and that his able advocacy of these rights, in opposition to the Black Laws of Ohio, was one among the few redeeming features which that disgraced Assembly presents.

By I. R. Henry. *Resolved*, That every member of this Society be an acting vigilant committee, in the cause of Emancipation.

By Silas Judson. *Resolved*, That we will support any Candidate for Senator or Representative at the coming Fall Election, who are not satisfied in favor of the repeal of all such laws, as make a distinction on account of Color in this State.

By the Emancipator we learn, that C. C. Burleigh is on his way to Ohio, as a lecturer. Thanks to our Eastern friends.

ANTI-SLAVERY HYMN BOOK.—The Executive Committee of the American Anti-Slavery Society, in their late address, said, that they were "about to publish an Anti-Slavery Hymn Book, the materials of which are already collected, by a gentleman well qualified for the task. This announcement has excited some dissatisfaction among those Christians, who think it wrong to sing any other songs than those of David. A friend, writing to us, wishes to know, how the expenses of such publication are to be defrayed. Out of the treasury of the Parent Society, of course. This however, need not prevent him from contributing to the treasury of the State Society, as the Parent Society receives no other money from Ohio, than what it collects through its own agents. Nor, do we see why it should hinder him from contributing to the Parent Society. All he has to do, if he wish to make a donation, is, to request that it be appropriated to a definite object, such as one he can entirely approve. Meanwhile, he begs leave to enter a solemn protest against the conduct of the Parent Committee, in the publication of such a hymn book."

So much we felt it due, to say, out of respect to our correspondent.

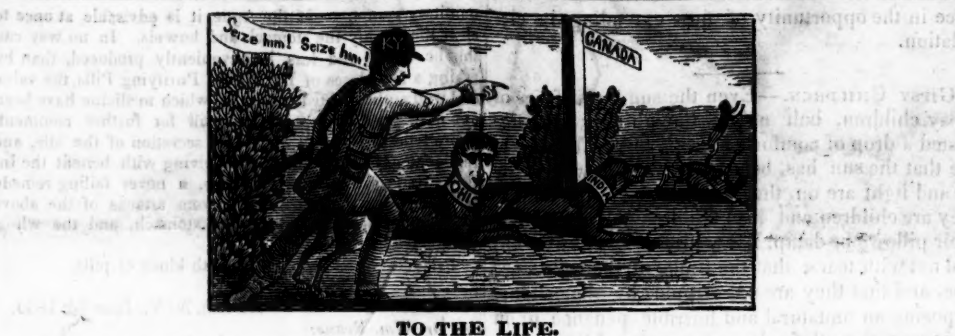
Slavery as it is.—This is the title of a volume of about 200 pages, by Theodore Weld, a copy of which has been sent us. It is a "tremendous" book of facts, made up of the testimony of one thousand witnesses. It presents the institution, we believe, in its true features, and exhibits the task-master's demon-like spirit and conduct, in a manner that cannot fail to awaken the sympathies, of the readers of this volume, for the oppressed.—*Bucyrus Democrat.*

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TO THE LIFE.

In the new Anti-Slavery Almanac, of which we trust some hundreds of thousands may be circulated, there is a good picture of the servility of Ohio and Indiana,—so good that we cannot forbear transferring it to our columns. Pictorials generally are no favorites of ours, but if ever a state deserved to be held up to the eye of contempt, Ohio does. Look at the picture. Illinois is already fleshing itself in the blood of its victim.—Indiana is straining hard after, with open mouth.—Ohio, half human, half brute, with countenance bloated as if with the pride of her new occupation, shows her teeth in response to the "Seize him" of the Kentucky hunter.

People of Ohio! shall this picture be true of your state, after the next session of the General Assembly? Take care then whom you elect to represent you.

GREAT BRITAIN AND TEXAS.—The question of the recognition of Texas, is now before the British Government. The following we copy from the *Frankfort Com.*

In the House of Commons, Mr. O'Connell made a movement adverse to Texas. He has taken the hint from the Abolitionists in this country and endeavors to make the condition of the recognition of Texas, by Great Britain, depend upon the abolition of slavery, and the slave trade by the Republic. Mr. O'Connell, demanded to know of Lord Palmerston whether any negotiations were pending between England and certain persons who had seized a portion of the Mexican territory and called themselves the State of Texas? To this Lord Palmerston replied that an application had been made from Texas to know whether the British Government was preparing to acknowledge their independence, and that an answer had been given stating that the general principle of her Majesty's Government was to acknowledge every State that was *de facto* independent, but that under the circumstances at present existing with relation to Texas they were not prepared to adopt that course with respect to it.

We commend to the attention of our western friends the following notice.

A Return to the Law.

The "temporary connection of the subscriber with the Evangelist, occasioned by the uniting with it the Christian Journal, has ceased. With nearly twenty years' experience, and after practising in courts of every grade, from the lowest up to the Supreme Court of the U. S. he now bids adieu to the press, and returns with cheerfulness to his profession.

He has ever regarded the giving of legal advice with tender care, as one of the most important branches of the profession. To most men, a law suit is a serious evil—often, indeed, a necessary one; but still often a worse than endless. Early consultation with a judicious counselor would avoid more than half the litigation in the country. The subscriber will give particular attention to this, when addressed either in person or by letter. There is no professional service for which men can better afford to pay. The charges will be proportioned to the difficulty and importance of the case.

The subscriber will attend, as business may require, the Supreme Court of this state, not only in this city, but in Ulster and Albany, and the Supreme Court of the U. S. at Washington. To members of the profession, who have not access to a sufficient library, or have had less experience in the profession, written opinions, or written or printed arguments, to be submitted to any of the courts, will be furnished for a just compensation. In important cases, the expense of printing is of very little consequence, compared with its advantage over manuscript. In the Supreme Court of the United States, arguments on paper are required to be printed.

Office, corner of Fulton and Nassau—128 Fulton and 89 Nassau.

E. W. CHESTER.

Numerous are the artifices resorted to by slaveholders to varnish over their "peculiar institution." The pleasant tales are told about gratified slaves, and protection on the one side, and the graces of a relation so tender and touching as that of master and slave—about the tears wept by slaves over the grave of their kindred—about the comfortable lodgings, genial clothing, and rare luxuries of the slave. Of a piece with these tales is the following from the *Republican* (Nashville) Banner, July 26th. It shows the anxiety of slaveholders to retain the good opinion of the North, and so far as it goes, gives the lie, (if it be true), to the slanderous objection that our operations are only making the slaves worse off.

From the *Rep. (Nashville) Banner*, July 26.

The Funeral of a Slave.

MASS. EDITORS: Allow me if you please very briefly to describe a scene that I witnessed in your city on Monday last.

Observing a large concourse about the African Meeting-house, I went over to learn the cause of it. It was a funeral of a slave. I put on my Abolition cap, and having abstracted the most striking particulars of the phenomenon, I proceeded to generalize them thus:

CLASS 1. Slave holding State—a Working-day—several hundred blacks assembled—a fine-finished Meeting-house of their own—Twenty-two Carriages brought the Hearses, and more than fifty horses, added about equally for men and women—Company well dressed; many, indeed, in cast-off finery, but many others in their own proper fashionable "form and pressure."

CLASS 2. Services same as are performed at a funeral of any respectable White. The sermon, adapted to their capacity in style and argument; and, in matter and language, as elevated as if it had been addressed to an intelligent congregation of whites, implying a corresponding degree of religious knowledge and acquaintance with the language, which much good instruction only could have given them. Behaviour, highly decorous—the crowd about the doors with heads uncovered, in respectful silence. Note: an irregularity!—The afternoon was very warm, and as the services were long, water to drink was much wanted; whereupon "Mr. Beau Nash" and his assistants, bought out a passing Water-cart, and in a quiet way handed it about through the crowd in glass tumblers. "These children want some," said a girl. "Well, they must wait till the elders are served," replied the black aristocrat.

CLASS 3. The White family, in whose service the deceased had passed a useful and happy life, were in attendance, as mourners. The Carriages, &c. &c. were provided by the owners of the friends of the deceased. His wife, belonging to another family, had been excommunicated, as I learned, from all her usual services for six weeks, that she might devote her self to attendance upon her husband—not because he was in want of it, for he had every possible attendance, besides the best medical advice, which his kind master could procure.

CLASS 4. Several white boys were making a few bits on the occasion by holding hands. One of these boys looked very much like a little fellow, that lately followed his father to the grave, from any neighborhood. The poor white man's corpse in an open cart, his son on foot, and some two or three others, being the only attendants.

Reflection—"If all men are born equal," do all men die equal?

ABOLITION FANATICISM.—The following resolution, adopted at the late annual meeting of the Ohio State Anti-Slavery Society, shows to what madness men will be driven when mounted on the waves of frenzy and fanaticism:

"Resolved, that every church which opposes the abolition cause, is not a church of Christ, but a synagogue of Satan."

No wonder, when abolition intolerance and impiety rage to such high pitches as this, that the more discreet, honest, and truly pious, feel called upon to raise their voices against such an unreason-

able, infatuated and proscription class of fanatics.—*Rochester Republican.*

The Republican is not the only one that has spent its ire on a resolution NEVER PASSED. By the way, the Friend of Man has so excellent an article in reply to the Republican, that we are not sorry the mistake has been made.

The resolution passed by the Ohio State Society was the following.

"Resolved, That the church of Christ in the United States is responsible in a great measure for the present existence of slavery in the country, and that we cannot but regard any branch of the church that will refuse to bear testimony against it, as false to her sacred trust and in league with the dark sp of slavery."

NATIONAL CONVENTION.

The most important intelligence, we have, respecting the National Convention, is contained in the following slip sent us from the office of the Emancipator. The convention has gone far enough, politically, we reckon. We forbear comment, till we receive full reports.

NATIONAL ANTI-SLAVERY CONVENTION.

This important convention, pursuant to the call, met at Albany, in the Presbyterian church, on Wednesday, July 31st. The meeting was called to order by W. L. Chaplin, chairman of the Committee of Arrangements.

ASAS SECRETARY, of Utica, was appointed President of the Convention, supported by the following Vice Presidents: William Jackson, of Mass.; David Root, of N. H.; Nathan Winslow, of Maine; Jonathan P. Miller, of Vt.; A. M. Collins, of Conn.; Willis Ames, of I. E. Elias Manchester, James G. Birney, Israel Smith, and Martin Pope of N. Y.; Lindley Coates, and James Paul, of Penn.; Samuel Aaron, of New Jersey; Thomas Garrett, of Delaware; and Samuel Plumb, of Ohio, were appointed Vice Presidents.

John Leavitt, of N. Y.; Chauncey L. Knapp, of Vt.; and Henry Gibbons, of Delaware, were appointed Secretaries.

Prayer was offered by Joseph R. Johnson, of N. Y. John Scofield, of London, who has just returned from spending several months in investigating the condition of the British West Indies, was introduced to the meeting and invited to act, as an honorary member, of the Convention. On Thursday evening, August 1st, by request of the Convention, he presented a deeply interesting and encouraging detail of the state of things in the colonies, and the progress to Christianity, the other, a libel upon republicanism, and uniting both in the bans of an unholy alliance repugnant alike to unadulterated Christianity and genuine Democracy.—*Thereof.*

Who that loves the beautiful, the chaste, the inspiring, and not read with delight the productions of "the Quaker poet"? Born in humble life, and bred to the plough, he has, by the unaided force of his genius, placed himself in the front rank of American writers.—Whittier's poetry gushes warm from the heart. His flowers are always fresh and wild, though he is sometimes careless in their selection.—He delights in the sublime and awful. Yet is he susceptible of the tenderest emotions, the most exquisite pathos, as his verses abundantly show. But, strange incongruity, he is a cordial hater of music! His classical allusions are oppressive; and, though not infrequently, his poetry is eminently American—referring, happily to the early history of our country, and especially to that of his own.

As a prose writer, Whittier is not formidable. A golden thread of poetry, his sentences, with a keen, nervous, tells a story to the life. As sketches have been widely copied and un-

The lines below, as I understand, were actually communicated to the minister who delivered the sermon in question.

The following lines were suggested by hearing (in a slave state) a sermon founded on the declaration of Christ, "A kingdom is not of this world." In which the preacher asserted that Christ was the only legislator in his kingdom, and therefore it was the duty of every one, to study the laws which Christ had enacted, for the government of his kingdom.

"Twas God's own hand, that wrote his law,"
That every one might read,
And from his sacred pages draw,
The knowledge which they need,
Search ye the Scriptures, Jesus says,
They testify of me,
To make men to salvation wise,
My words do all agree.

Shame on those laws which chain the mind,
From books, which God has given;
Since God has sent his precious Word,
To teach the way to heaven.

Then let each mortal learn to read,
The record given by God;
'Till every kindred, tongue, and race,
Is taught, to heaven, the road,
Nor longer let, with wicked arts,
The Pope to ignorance turn,
Nor Protestants, with impious tongues,
Forbid the slave to learn.

Ex. xxiii. 15, 16. John v. 39. See also Dent. xi. 18, 19, 20, 21, and xxxi. 10. 2 Tim. iii. 15. Matt. xxviii. 39;—"Go ye therefore and teach all nations."

THE SLAVE TRADE.

On our first page, may be found two extremely interesting articles, on the slave trade. It will soon, we trust, be exposed to the world, how deeply our government is implicated in this nefarious traffic. We copy the following from the *African Repository*. The reader will judge from it, how much Colonization has done to limit the evil.

"Over all this prosperity hangs a lowering cloud, and one which the colonists are unable to remove. The cursed slave trade is pushed almost into the very waters of Liberia, with a vigor and a rapacity heretofore unknown. The benevolent people of the Union, without respect to party or sect, have given their means to provide an asylum for the degraded sons of Africa, where they may better their condition, and will they now believe that this trade is now greatly increased from its being protected by the American flag? The British and American governments, impelled by the cries of humanity among their people, have declared this traffic piracy; and now, from the failure of the latter to co-operate with the former in suppressing it, it is carried on with perfect impunity. The British cruisers are active, but the chased pirate

has only to hoist the American flag, and is exempted from capture. More than rumor even points to American citizens holding highly responsible stations, as conniving at this business. Will our people consent that the banner of our country, which floats so proudly in every sea, which is associated with so many recollections of national glory, and which is a protection from every foe, civilized or barbarian—that this flag shall be prostituted to the protection of a trade as horrid enormities Christianity weeps and humanity shudders! We have the power, in conjunction with others, to prevent a single slave ship leaving the coast of Africa: instead of doing this, the immunity enjoyed by our flag has increased the number ten fold. In this emergency will not the earnest appeals of the American people, the expression of public opinion be so loud in the ears of Government as to utterly abolish it? This is a subject on which good men, of whatever name, section, or party, cannot differ; it is the cause of humanity, of bleeding, imploring weakness, against the thirst of gold and arbitrary power."

The Cincinnati Gazette, which has for several years been employed to do the city printing, has at length fallen under the displeasure of the city council, and lost the job. It is said that the refusal to employ it as usual, any longer, is intended as a rebuke. Its offices, according to Mr. Hammond, are, that it has labored to abolish coffee houses, denounced horse-racing, and given color to abolitionism. The Republican will have it that the last, is the only offense, for which the council have administered a rebuke. There may be some truth in this; but we should think that the rabid anti-abolitionists of Cincinnati had learned by this time, that it is rather a bootless labor to be waging war against abolitionists.

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NOTICES.

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The annual meeting of the Clinton Co. A. S. Society, will be held at Wilmington, Aug. 23, at 11 o'clock, A. M. Mr. James Boyle may be expected, and a full attendance of all friends of freedom is desired.

ANTI-SLAVERY NOTICES.

A meeting of Green Co. A. S. Society will be held at Xenia, on Friday, Aug. 16th. It will be addressed by Mr. James Boyce agent of the Ohio State A. S. Soc., and others. The friends of Colonization are invited to a public debate.

There will be a meeting at Sharon, Hamilton Co., on Monday, Aug. 19th, at 4 o'clock P. M. An address by Rev. J. Blanchard of Cincinnati. Mr. Blanchard expects to be in Xenia on the following day, Aug. 20th, and will address the people if desired.

Let the friends of the slave in the vicinity of these meetings make every exertion to circulate the information far and wide.

The Union County Anti-Slavery Society will hold its annual meeting at Salem school house three miles South east of Liberty on 7th day (Saturday) the 17th of 8th month (Aug.) officers for the ensuing year will be elected. A general attendance of all members and those friendly to the cause is requested.

ELISHA TALBERT.

RECEIPTS.

PLEASERS AND DONATIONS.

From July 26th to Aug. 9th.

Decatur A. S. Soc. 3.50; John Walker 50c; James Murray Esq. of Ky. 5.00; Cherokee A. S. Soc. in full per Wm. Birney 20.00; Bellefontaine A. S. Soc. in full per Wm. Birney 10.00; James Gray of Cherokee 50c; J. Emery on Cincinnati pledge 25.00. There was an error in the acknowledgment of 15.00 to Clinton Co. A. S. Soc. in Philadelphia No. 178. It should stand thus, Perry Deakin, towards the Clinton Co. pledge 5.00. The remainder was received from individuals in Jamestown as private donations, viz: Simon Johnson 2.50; James Hibben 1.00; J. H. Jenkins 1.00; J. R. Saunders 50c; John Clemens 1.00; John Dawson Jr. 1.00; G. R. Dawson 50c; Robinson Fletcher 1.00.

Wm. Donaldson, Treasurer.

FOR PHILANTHROPIST.

Rev. J. B. Johnson 2.50; Wm. Johnson 2.50; John Cope 2.50; Wm. Cope 2.50; D. B. Evans 25.00; viz. for Jas. Baird 2.50; Alex. Campbell 2.50; John Baird 5.00; Edward Hopkins 2.50; C. F. Campbell 2.50; R. Matherson 2.50; N. Gilbert 2.50; Jno. Pater 5.00; James Patterson 2.50; Geo. Craig 3.00; Thos. Larimer 2.50; Rev. Harvey Wood 3.00; James Murray Esq. 5.00; Robert True 2.50; Israel French 2.50; J. & Z. Wood 2.50; A. W. Bentley 2.50; W. R. Wheeler 2.50; Edward Ogilby 2.50; Medlock & Randall 70c; Lorenzo Stubbis 2.50; M. Buchanan 5.00; from David Putnam Jr. Esq. 20.00; viz. for Truman Post 5.00; Zephaniah Bosworth 5.00; Abijah Wedge 2.50; Wm. Reid 2.50; Levi Hild 2.50; Joseph W. Stone 2.50; from Wm. Birney, Agent, \$10.50; viz. for S. Walker 2.50; James Gray 2.50; Samuel Mitchell 2.50; Henry Pickersall 2.50; Michener & Brown 1.50; Sterling Hatchcock 3.00; John Williams 2.50; R. R. Wilson 2.50; from Asa Smith, Agent, 10.00; viz. for J. Buck 1.25; J. S. Trueblood 1.25; John Henry 2.50; R. Young 1.25; James Jordan 1.25; Alanson Taylor 1.25; from Abner Bailey, Agent, 33.00; viz. for Townsend & Stickney 1.25; Selden Osborn 1.25; Johnson & Post 50c; Dover A. S. Soc. 5.00; J. F. Hanks 50c; A. N. Duty 2.50; J. & J. C. Brainerd 1.00; Henry S. Burton 50c; Alfred Crowder 50c; Harriet Norris 50c; B. Sheldon 50c; Lyman Grew 2.50; Wm. Fuller 2.50; Wm. P. Taft 2.50; Reuben Stickney 50c; Wm. Wheeler 2.50; Andrews & Foote 2.50; Edward Wade 5.00; S. L. Severance 1.80.

TO THE PUBLIC.

The subscriber feels gratified in being able to publish the following certificates. He would just state that he keeps constantly on hand an assortment of BOOTS and SHOES, of as good quality in all respects, as the workmanship recommended in the certificate below.

JAMES ESELEY, 186 Main st.

CERTIFICATE.

This is to certify that the sewed Boots, manufactured by James Eshelby, were considered the best work of the kind exhibited at the second annual Fair of the Ohio Mechanic Institute, held in June, 1839.

JOHN A. WISEMAN, } Judges,
G. W. PHILLIPS, }
Jesse O'Neil,
JOHN P. FOOT, President,
L. T. WELLS, Secretary,
Aug 10

SLAVERY AS IT IS.

The above work has just arrived and is for sale at the O. A. S. Depository.

BEDSTEADS.

New and important patented right & left hand screw and swelled rail bedsteads manufactured on the corner of Eighth and Broadway by H. Boyd, warranted to be the best and most convenient bedstead ever in use. Orders for the above article, may be addressed to

HENRY BOYD.

